



नमः भगवते नारायण राजराजेश्वराय
नमः भगवते शिव काशीश्वराय

Krishnananda Datta

(as written by Srila Bhakti Vinod Thakur in DVM-II [1899])

About the book: DVM i.e. Dutta Vansa Mala, is a genealogy book of the Bharadwaja *gotriya* Dutta clan in West Bengal, India. It was authored by Kedar Nath Dutt, also known as Srila Bhakti Vinod Thakur, based on the history of the Datta family as written in a book called 'Brihat Dutta Vansa Mala'.

In the year 1282 BS, equivalent to 1875 CE, he published the first edition of the book (DVM-I) while serving as the Deputy Magistrate of the Purnea sub-division in the Araria district of then Bihar state. Due to the limited number of copies, this book is not easily available. Only a hard copy of the original book is available in the National Library of India, Kolkata (West Bengal, India), with the Call No. 182 Cd 876.1. In March 2021, the library released the scanned copy of the entire book on an online platform. This initiative enables any interested reader to access and download it for the first time. The link to the scanned copy of the book is: <https://indianculture.gov.in/reports-proceedings/datata-bamsa-maalaa>

Due to the lack of detailed history in the edition, in the year 1306 BS, corresponding to 1899 CE he released a second edition of the book (DVM-II) shortly after his superannuation. This new edition is also one of the rarest of rare books due to its limited number of copies and its availability in very selective locations, primarily among some relatives of the Datta family.

Both editions of the book were published in British Calcutta (now Kolkata), and they are originally in the Sanskrit language but are written using Bengali (or Bangla) alphabets.

Main Body: In the second edition of the book, Srila Bhakti Vinod Thakur devoted several slokas to honor his forefather Krishnananda Datta, hailing from the Andul branch of the Datta family. Notably, Andul is presently situated in the Howrah district of West Bengal, India.

Here in this draft, the original texts on Krishnananda Datta, as in the DVM-II, were initially transcribed into Devanagari, from they were transliterated into English and subsequently, an English translation was meticulously carried out, ensuring the preservation of the exact meaning of the slokas as much as possible.

A ‘Note’ is provided after the translation where required.

– चतुर्थोहध्यायः | Fourth Chapter –

Devnagari text – 42 & 43:

तेकड़िस्तत कनिष्ठोपि बालिग्रामं परित्यजन्।
चतुर्धूरी पदं प्राप्य वभूव नृपतुल्यकः ॥ ४२ ॥
तेकड़िर्देवदासोयं पितृलब्ध धनेन च।
आन्दूलनगरे प्राप भूम्यधिकारिकंपदं ॥ ४३ ॥

English transliteration:

tekaḍaḥstata kaniṣṭhopi bāligrāmaṃ parityajan |
caturdhūrī padaṃ prāpya vabhūva nṛpatulyakah || 42 ||
tekaḍaḥrdevadāsoyaṃ pitṛlabdha dhanena ca |
āndūlanagare prāpa bhūmyadhikārikampadaṃ || 43 ||

English Translation:

Tekari, who was his (Murari Datta Biswas) youngest son, moved out from Bally village and having received the position of ‘Chowdhury’ he attained a status equivalent to that of a king. Tekari who was also known by the name Devdas received wealth from his father and obtained a position as a landlord in the town of Andul.

[**Note:** The verses indicate that Chowdhury-cum-Zamindar Devdas (Tekari) Datta settled in Andul and established his family, thereby earning distinction as the founder of the 'Datta Chowdhury family' — often simply referred to as the 'Chowdhury family' of Andul.]

[The alternative spellings of the 'Chowdhury' are 'Chaudhuri', 'Chaudhury', 'Choudhury', 'Chaudhary', 'Chaudhari', etc.]

– पञ्चमोहध्यायः | Fifth Chapter –

Devnagari text – 1:

सरस्वतीनदीतीरे पुण्यपादपमण्डिते।
चतुर्द्वारं देवदासः प्रसादमं निर्म्ममे पुरा ॥ १॥

English transliteration:

sarasvatīnadītīre puṇyapādapamaṇḍite |
caturdvāraṃ devadāsaḥ prasādamāṃ nirmame purā || 1||

English Translation:

On the bank of the river Saraswati, embellished with venerable trees (meaning the area was covered with a jungle), Chowdhury Devdas once constructed a stately home (palace).

[**Note:** The verses indicate that Devdas (Tekari) Datta was likely the first person to settle in Andul and established its earliest known society.]

Devnagari text – 24 & 25:

कामदेवसुतः श्रीमान् कृष्णानन्द महाशयः।
बाल्यतः कृष्णनामादौ लेभे रूचिमनुत्तमामं ॥ २४ ॥
वैष्णवे परमाप्रीतिः सुद्धनामपरायणे।
अतिथिसेवने श्रद्धा हृदि तस्य व्यजायत ॥ २५ ॥

English transliteration:

kāmadevasutaḥ śrīmān kṛṣṇānanda mahāśayaḥ |

bālyataḥ kṛṣṇanāmādaḥ lebhe rūcimanuttamāmaḥ || 24 ||
vaiṣṇave paramāprītiḥ suddhanāmaparāyaṇe |
atithisevane śraddhā hṛdi tasya byajāyata || 25 ||

English translation:

Krishnananda, the son of Kamdeva, cultivated a deep affinity for the chanting of *Krishna nama* from his early years. His fervent admiration for the Vaishnava lifestyle led him to regard the recitation of the Krishna *mantra* as the epitome of devotion. Demonstrating unwavering devotion, he wholeheartedly served his guests, sparing no expense to ensure their comfort.

[**Note:** According to the genealogical tree provided in the book, Krishnananda Datta was the third generation from Tekari (Devdas) Datta.]

Devnagari text – 26, 27 & 28 :

कदाचिन्मन्दवे तस्य नित्यानन्द महामतिः।
अवधूतः समायातो वैष्णवैः परिवारितः॥ २६ ॥
कृष्णानन्दस्तु तान् भक्त्या सेवायामास पुण्यबान्।
ज्ञात्वा प्रभुं परं तत्त्वं बलदेव स्वरूपकं ॥ २७ ॥
प्रभुस्तं कृपया प्रादात् कृष्णनामानि तानि वै।
प्रसिद्धानि कलौ यानि तारकब्रह्मसंज्ञया ॥ २८ ॥

English transliteration:

kadācinmandave tasya nityānanda mahāmatih |
avadhūtaḥ samāyāto vaiṣṇavaiḥ paribāritah || 26 ||
kṛṣṇānandastu tān bhaktyā sevāyāmāsa puṇyabān |
jñātvā prabhuṃ paraṃ tattvaṃ baladeva svarupakaṃ || 27 ||
prabhustaṃ kṛpayā prādāt kṛṣṇanāmāni tāni vai |
prasiddhāni kalau yāni tārakabrahmasaṃjñayā || 28 ||

English Translation:

Once, at his *mandapa*, Krishnananda had the honor of hosting Nityananda Prabhu, the great soul, accompanied by renounced Vaishnavas. Discerning Nityananda as the true manifestation of the great Baladeva, Krishnananda extended warm hospitality to them. Impressed by his profound devotion, Nityananda Prabhu

bestowed upon him the initiation into the ‘Hare Krishna’ mantra, renowned as the *maha-mantra* of Kaliyuga.

Devnagari text – 29 & 30:

कृष्णानन्दस्ततः सप्तग्रामी भक्तयनप्रियः।
ददर्शसयथाकाले नवद्वीपे महाप्रभुं ॥ २९ ॥
स्वगृहे कारयामास कृष्णकीर्तनमण्डपं।
श्रीकृष्णकीर्तने यत्र सज्जना ननृतुः सदा ॥ ३० ॥

English transliteration:

kṛṣṇānandastataḥ saptaग्रāmī bhaktayanapriyaḥ |
dadarśasayathākāle navadvīpe mahāprabhuḥ || 29 ||
svagr̥he kārayāmāsa kṛṣṇakīrttanamaṇḍapaḥ |
śrīkṛṣṇakīrttane yatra sajjanā nanṛtuḥ sadā || 30 ||

English Translation:

At that time, Krishnananda resided in Saptagram with his dear devotees (of Krishna). In due course, he met Mahaprabhu (Chaitanya) in Nabadwip. Subsequently, at his residence, he erected a *mandapa* for conducting *Krishna kirtana*, where individuals of noble character and virtue engaged in perpetual dancing to the rhythmic chanting..

Devnagari text – 31 & 32:

कायस्था ब्राह्मणाः वैश्याः सच्छूद्राह्यन्तजाअपि।
कृष्णानन्दाश्रये कृष्णकीर्तनादौ सदा रताः ॥ ३१ ॥
गार्हस्थ्य विषये कार्येय युक्तवैराग्यमाश्रितः।
माधवं जनयामास कन्दर्पञ्च गुणाकरं ॥ ३२ ॥

English transliteration:

kāyasthā brāhmaṇāḥ vaiśyāḥ sacchūdrāhyantajāapi |
kṛṣṇānandāśraye kṛṣṇakīrttanādaū sadā ratāḥ ||31||
gārhasṭhya viṣaye kāryeय yuktavairāgyamāśritaḥ |
mādhavaḥ janayāmāsa kandarpañca guṇākaraḥ || 32 ||

English Translation:

Kayasthas, Brahmins, Vaishyas, along with disciplined Sudras and even others of low birth, took shelter under Krishnananda, remaining constantly absorbed in singing the *nama-kirtana* of Krishna. He fulfilled his worldly responsibilities with a profound sense of detachment.

Devnagari text – 33 & 34:

सम्पत्तिं न्यस्य कन्दर्पे सोहगच्छत् पुरुषोत्तमं।
तत्रैव कारयामास चान्दुलमठमुत्तमं॥ ३३ ॥
मौनभावे वसंस्तत्र तीर्थं सन्यासमाश्रितः।
वर्षाणि जापयामास त्रिलक्षनामसंख्यया ॥३४॥

English transliteration:

sampattiṃ nyasya kandarpa sohagacchat puruṣottamaṃ |
tatraiva kārayāmāsa cāndulamathamuttamaṃ || 33 ||
maunabhāve vasaṃstatra tīrtha sannyāsamāśritaḥ |
varṣāṇi jāpayāmāsa trilakṣanāmasaṃkhyayā ||34||

English Translation:

Designating Kandarpa, his younger son, as the next heir to the estate, he embarked on a journey to Purushottama (i.e. Puri in Odisha, India). There, he constructed an excellent Mutt. In that sacred place, he lived in silence, resembling a sannyasi, and dedicated numerous years to the recitation of the *nama-mantra*, amounting to an impressive three lakhs.

[**Note:** Krishnananda Datta, who held the hereditary title of pargana ‘Chowdhury’ at that time, renounced his family life and embarked on a spiritual journey to Puri (Odisha, India). Before leaving for Puri, he not only relinquished all his worldly possessions but also, as per rule, transferred the job title ‘Chowdhury’ to his younger son, Kandarpa Ram Datta and thereby allowing him to take-over the charges of ‘Chowdhuriyat’ — the office of a pargana Chowdhury.

Shri Hemotpaul Chaudhuri (California, USA), a lineal descendant of Krishnananda Datta from the Andul branch and author of the book 'Dutta Chaudhuri Chronicles - Our Ancestry', believes that Krishnananda had envisioned the construction of a Mutt in or around Andul (or may be in Saptagram). However, the plan was never realized, as he later relocated to Puri.]

Devnagari text – 35 & 36:

यदायातः जगन्नाथदर्शने स महामतिः।
पुलकाश्रुमयो भूत्वा तत्याज लोकसम्भ्रमं॥३५॥
इत्थुं प्राप्य महाप्रेमलक्षणं भक्तिमुत्तमां।
त्यक्त्वा जडमयं देहं गोलोकंप्राप्तवान् शुभं॥ ३६॥

English transliteration:

*yadāyātaḥ jagannāthadarśane sa mahāmatih |
pulaḥśrumayo bhūtvā tatyāja lokasambhramam ||35||
ithuṁ prāpya mahāpremalakṣaṇam bhaktimuttamām|
tyaktvā jaḍa-mayam deham golokamprāptabān śubham || 36 ||*

English Translation:

When the great soul Krishnananda looked at the Jagannatha deity (in the Jagannath Temple of Puri), tears of ecstasy welled up in his eyes; Overwhelmed by divine emotion, he relinquished all worldly pursuits at that very moment. In this sacred encounter, he felt a profound manifestation of deep affection and supreme devotion. Forsaking his lifeless body, he attained the exquisite Goloka—the celestial abode of Shri Krishna.

Devnagari text – 37 & 38:

पितुः पुन्यवले सोपि कन्दर्पः प्रियदर्शनः।
भक्ताचारपरो भूत्वा प्राप पुत्रुत्रयं सुधीः॥३७॥
श्रीरामशरणो ज्येष्ठो गोविन्दो मध्यमस्तथा।
कनिष्ठः श्रीहरिश्चैवं कुलाचार्यैर्विचारितं॥ ३८॥

English transliteration:

*pituh punyavale sopi kandarpaḥ priyadarśanaḥ |
bhaktācāraparo bhūtvā prāpa putrutruyaṃ sudhīḥ ||37||
śrīrāmaśaraṇo jyeṣṭho govindo madhyamastathā |
kaniṣṭhaḥ śrīhariścaivaṃ kulācāryyaivicāritaṃ || 38||*

English Translation:

By virtue of his father's virtuous deeds, Kandarpa possessed an inherently pleasant disposition. Dedicated to the well-being of his devotees, he was bestowed with three sons. Ramsharan was the eldest, followed by Govinda in the middle, and the youngest, Sri Hari, also distinguished himself with wisdom, a quality duly recognized by the ‘Kula Guru’—the hereditary family religious advisor.

[**Note:** *Among the three brothers, Ramsharan Datta stayed in Andul, shouldering the responsibilities of a ‘Chowdhury’. Meanwhile, his next brother Govinda Sharan Datta moved out from Andul to ‘Badar Rasa’ (in present-day Kolkata, West Bengal), later renamed ‘Govindapur’ after him. His grandson subsequently moved north to Chitpore and finally settled in Hathkhola – ‘Datta family of Hatkhola’. Hari Sharan Datta, the third brother, moved out of Andul to Barada village in the Muragacha pargana (now situated in South 24 Parganas, West Bengal, India).]*



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